

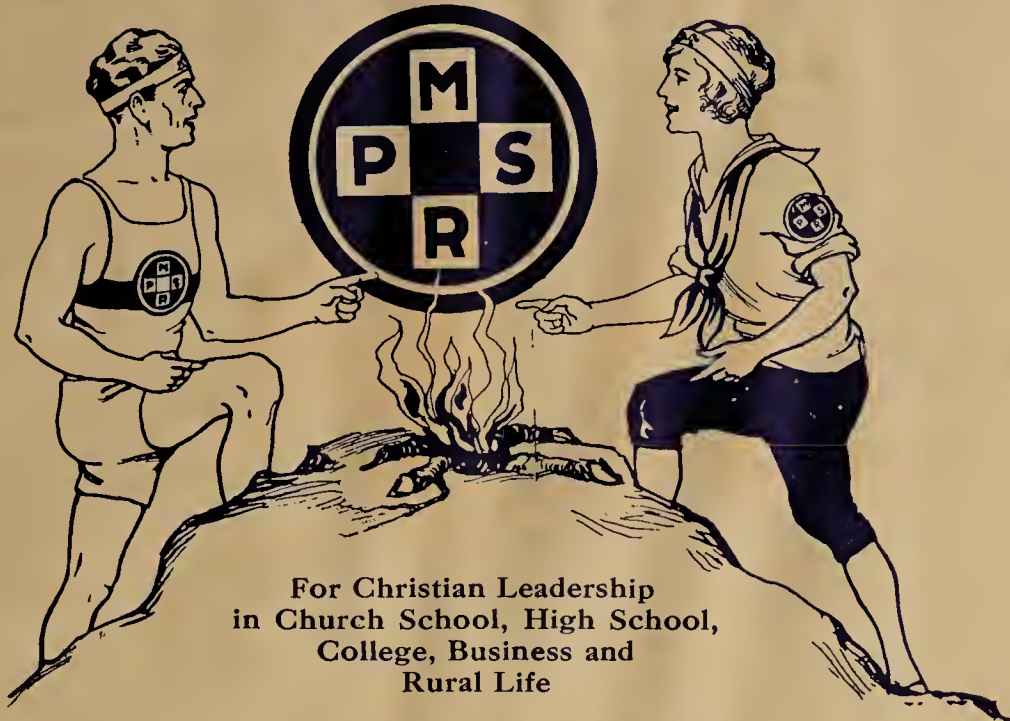
The Founders' Four-Folder

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in Church School, High School,
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The American Youth Foundation Staff (1930)

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EDITORIAL

There has been no issue of the Founders' Four-Folder for a year. It has been an unintended vacation for the Editorial Staff, however.

The Foundation trustees in 1929 directed that the publication of the Four-Folder should be not more than four issues a year, and that these four issues should be published only when material of a permanent nature justified their issue. This conclusion was carefully arrived at after much deliberation. Articles of a worth while permanent nature shared the pages of the Four-Folder with current material valuable for one reading only. It was felt also that the Founder Fire, issued seven times each year for fellowship news and camp promotion purposes, and sent to the current campers and leaders, adequately cared for all items of current interest. The Sand Piper, the younger girls' medium, and The Trail issued for the younger boys, serve the same purposes for their groups as the Founder Fire serves the older boys, older girls, and the leaders.

The lapse of publication of the Four-Folder in 1929-30 was due to the Editor being out of the United States in the Fall of 1929, with a resultant rush of office, field, and Foundation activity, leading to the 1930 summer camps on his return.

The Editor and Foundation directors, however, have missed their opportunity of a general approach to the Founders since the Four-Folder ceased to function. We feel that we ought to share our problems, our hopes, our outlooks, and our thinking with you. Some of our Founders, too, have special experiences that ought to be shared. The Foundation trustees, there-

fore, have modified their former action, and we are directed to issue four mimeographed copies of the Founders' Four-Folder each year, in whatever way we may deem advisable, and to supplement these mimeographed issues with special printed monographs of permanent value, from time to time.

The Editor and his staff, therefore, send you their Founderly greetings through the pages of the Four-Folder in its new 1930-31 dress, and hope that its material may be of more than ordinary interest to you.

The Editor would also be heartened to receive both your criticism, suggestions, and appreciation of Number 1, Volume 6, of the Founders' Four-Folder which we offer in this issue.

THE FOUNDATION DIRECTORATE

On the front page, as a frontispiece, is a picture of the Director of the American Youth Foundation and the Associate Directors. We wanted you to see this historic picture. It is the first time that the "woman's world" has taken its full place in a Directors' Conference. This conference covered the days of November 4-8, and covered a very extended evaluation of the entire plan of Christian leadership training. Few realize the great number of particular problems that are tied up to our Foundation enterprise. Thirty-seven separate findings, covering every possible phase of our Founder activities are the result of the staff conference. We are indebted for many suggestions from our leadership, and many of these suggestions have been adopted in the making of our policies for 1930-31. Some of these suggestions only led to new complexities and sometimes they were diametrically opposite in objective and motive. At any rate, our training enterprise has been absolutely re-evaluated and our methods, program, and plans have had their annual cross-examination. And the Founder Directors' Conference is history - and the historic picture of the frontispiece is in evidence. We tried to look our best for you.

WOMAN FINDS HER PLACE IN THE DIRECTORATE

"Horace" - 1921 - the Guardians! We present her, not by herself, however, as a mimeographed edition will not allow that. By special announcement last Spring, we presented Miss Marie E. Shaver to you as an Associate Director of the Foundation. The Founders' Four-Folder, May, 1926, gave in detail - as did last Spring's announcement, Horace's background and achievements. You who never knew her in camp are referred to these two write-ups as there is no need to repeat ourselves now. This is just to say that as time moves on, the Foundation's work and scope broadens and becomes more intense, and as Founders' needs arrive that only a woman can meet, we are all set for them. Incidentally, the thing called "the woman's world" is recognized in this new Foundation emphasis. Horace is hard at work, majoring in the younger girl field, but carrying her share in interest and service in co-operative activity in the older boy, girl, and leader, camp field. Read carefully her article on "The Leadership of a Younger Girls' Camp" in this issue.

THE JOB OF PROMOTING THE FOUNDERS' CAMPS

By P. G. Orwig

Kinji's invitation to me to write this article, gives me the opportunity to turn aside from the pure mechanics of promotion and share with you some of my convictions with reference to the real meaning of camp promotion service.

Right away, I want to say frankly and bluntly that any one who has ever attended one of the Founders' Camps and does not have the desire or urge to persuade other young people to go to Miniwanca or Merrowvista, somehow, has failed to capture for himself the real spirit of the Founders' Christian leadership training enterprise.

That is a pretty stiff statement to make, I know, but it is nevertheless true. Incidentally, if the reader feels that this article is going to "bore in" a little too deep, - I do here and now suggest that you refrain from further reading. And, no, I am not feeling peevish or out-of-joint this morning. On the contrary, I feel "fit and fine" and rarin' to go. But I will say that I am not handing out "soft soap" in this article. You don't want that kind of palaver and I think this is entirely too serious a subject to waste any time dragging it in.

Of course, if you have read this far you are still with me, so come on, let's go! And I do challenge you to put an honest "Amen" to everything I say that you know is gospel truth.

Now let's look at the matter frankly. Somehow, in some way, some one told you of the Founders' Camps and you found yourself one summer at Camp Miniwanca or Camp Merrowvista. Some of you knew exactly what you were there for. Others were a bit hazy as to what it was all about....it hadn't been made clear to you. For two weeks you exposed yourself to a program of personal development and Christian leadership training. There's no need to review the work of the camps; you know full well the real value of the common sense, workable philosophy of balanced Christian living that you experienced. Even the occasional "hard boiled", indifferent, and studiously non-committal camper who drifts into the Founders' Camps from time to time, is willing to testify to the stimulating influence of those two challenging weeks of training.

As for the great majority of campers, one needs only to refer to the "half hour alone" that last Sunday afternoon in camp, the personal testimonials at the closing service the evening of that same day, and to the way in which the influence of the camp stimulated you to more purposeful living upon your return home, giving you a guiding rule, or objective for your life....to call to your mind what the Founders' Camps have meant to you.

Now then, we're back home....some working, some in school. Some are in the city, some in the country. All have been caught up in the whirl of the local situation. All are busy. Some lose the freshness of the camp spirit; others keep alive the glow. But mark you well, ALL ARE INFLUENCED,

GUIDED, RESTRAINED, or STIMULATED by the memory of those two weeks of plus-living, in which certain fundamental and basic urges....leadership urges... came to them to jar them out of the rut of meaningless endeavor and spur them on to the higher levels of purposeful living.

I can hear someone say, "What's all this got to do with camp promotion?" Everything, Founder!.....for now we come to what I consider to be one of the real tests of whether Merrowvista or Miniwanca really got under your skin. Some of us are powerfully selfish, and MOST OF US ARE EVEN MORE POWERFULLY THOUGHTLESS. Admitting that you, reader, personally received ever so slight an urge, or ever so little an idea that is of value to you in your life.... I ask you the question, point-blank, am I wrong in expecting you to pass along the "hunch" to some other fellow or girl?

Some of you Founders are mighty good in the matter of "passing on the torch." You couldn't....you just positively couldn't be kept from sending campers each year to join the Founder fellowship. You get the biggest kind of a kick out of this personal service. There's no hemming and hawing about it on your part. You need no urging from the Founder office. You just WANT to do it because you are interested in folks, and when you send someone to camp, you feel that you have done something tremendously worth while....and believe me, you have. The life of the camps is in the hands of these serving Founders.

The other "some" of you haven't slipped, you haven't failed, and in this office there is no count against you. Make no mistake about that. Whether you realize it or not, the American Youth Foundation has committed itself to the lifetime job of helping you to make a complete success of your life. Better get that straight in your mind. We're here to give you, personally, the best counsel and advice, if you want it, that we have, today, and ten years from now. Just try us out on this!

What is really the matter with you is that you haven't cultivated the habit of SHARING with others the more vital things of your life. You would probably give a hard-pressed friend of yours the best suit of clothes you have. You would share with him your last dollar (at least, we like to think that you would). But these are material possessions.

Your camp experience was a spiritual experience....spiritual in its broadest sense. Your hard-pressed friend, as well as your well-off friend, will thank you for this other type of sharing on your part. And believe me, the big punch that you get from parting with that suit of clothes, is not to be compared with the quiet feeling of satisfaction that comes from helping a fellow steer his craft straight ahead for good.

That's what Miniwanca and Merrowvista exist for! You do the steering of these fellows and girls up to the Founders' Camps and we'll see that they get the impact. No matter how dim the Founder Camp flame may have become in your mind, develop and keep alive an increasing interest in your fellow-men.

You may never return to the Founders' Camps. Be that as it may, the fact remains that you will increasingly get more value out of life because of once having been a camper. Now my plea is for an unselfish attitude toward others in this matter of Founder Camp training. Or, perhaps I had better say an attitude of thoughtfulness and service. Determine, each year, to be responsible for having at least one camper at Miniwanca or Merrowvista, and start in right away to find your ONE for the 1931 camps. Join the ranks of Founder promoters. Get the thrill of helping to make up the roster of the coming summer's camps. Do it!

And to remind you that this is an article on camp promotion, I hereby do request the reader to send to me a list of names and addresses of persons whom you would like to interest in attending the 1931 Founders' Camps, and I will promise to help you line them up. Will you do it?

I'm listening hard for that "Amen".

THE YOUNGER BOY AND GIRL DEVELOPMENT

In the speeding up of our machine age, we sometimes forget that all of us are affected and that everyone of us is forced to speed up to the average pace. We cannot drop out. There isn't any place to drop into to get peace from the pace. The Speed-up is everywhere and in everything, no matter where you go. The home, the school, the church (our grandparents would faint at the idea of the multiplicity of our modern religious services) and the neighborhood, are all affected. An adult, speaking to me the other day, thanked God that our hectic times had not reached our children. And just how could they escape it? Its hurry-up process is everywhere and nothing but retard speed could alter it. The Slow-hards in social life do not like to entertain this idea in business. They are all seeking a way out of the depression into a new fury of business speed. And with father, mother, big brother, and big sister, the junior high school boy and girl are kept on the run in the modern race. Take a squint at the school curriculum or the social whirl, if you have any doubts. What about the quiet home-study Monday, Tuesday, Wednesday, and Thursday nights of yesteryear? There isn't anything slow-moving in the junior high school age that we have been able to discover. The early adolescent may be as childish in body as formerly, but he is very mature in mind - at least in spots, these days. His thinking is years beyond his age, gauged by the measurements of an earlier day. His school work is geared around the social sciences. One-time precocity is not known by that term any more. It is now the standard of intelligence, - the I. Q. of normal development. There possibly is in all of this a brilliant, flashy, superficial glint, but nevertheless, it is a condition that is present with us.

On the other hand, directors of religious education and other community leaders of youth are growing more mournful every day over the seeming callousness of the older boy and girl to any appeal that interferes with the social call. They frankly say that to challenge young people to leave the social whirl even for a week of leadership training is a waste of effort. It appears on the surface at least, that the machine age has speeded up the evidence for adjustment to the mating period, while rising economic costs have

postponed its realization. The muscle strain of the speed-up processes of mass production has also created a state of tension that demands a nervous reaction of social abandon. Our machine age may be building about itself a social lethe. All this makes leaders of youth say to us, "Why don't you start laying foundations for Christian leadership by making some provision for those of a younger age in your Founders' scheme?"

We are not operating junior camps in any sense, when we offer Founders' Camp privileges to younger boys and girls. We would want a whole lot more in camp fees if we were operating junior camps. Such a departure from the Founders' objective could not be anything other than "for revenue only". The Younger Girls' and Younger Boys' Camps are based on an instruction program similar to our Older Boys' and Girls' Camps. The curricula are different, that of the Younger Boys' and Girls' Camps being largely recreational-educational with preparatory hints, here and there, of the later training of the advanced camps. It is training on a simpler level; character-building foundations and contacts with the Founders' genius, to ripen into Christian leadership training on the higher level. And it does it. The five seasons of the Founders' Younger Girls' Camp have justified the local leaders of youth in their admonition to us "to start earlier," and have furnished substantial evidence of the soundness of a preparatory leadership training of a practical, non-curriculum nature. There are now three levels of Christian leadership training in the Founders' plan: (1) The Younger Boys' and Younger Girls' Camps, (2) the Older Boys' and Older Girls' Camp-Conferences, and (3) the Leaders of Youth Institutes.

The Younger Boys' and Younger Girls' Camps are a necessary first link in the Foundation's plan of Christian Leadership Training.

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THE LEADERSHIP OF A YOUNGER GIRLS' CAMP

By Marie E. Shaver

"Open sesame'." What a host of magic fancies those words bring forth! Visions of figures of genii, the opening door of the robbers'den, Aladdin with his lamp, and a dozen other phantom figures come tumbling over each other, vieing for recognition on the screen of our fancies. For all time, these words will hold magic, both for old and new generations.

In real life, some few things do actually come about as if by an "Open sesame'." One of the things which a great many people apparently think comes about in this way, is a camp. These people (who must have extraordinary powers of imagination) seem suddenly to see beautiful camp grounds, well equipped with tents and buildings, and teeming with happy, busy campers. They marvel at the smoothness with which the program is running. They think it is going to be a wonderful experience for Mary, and Betty, etc. In the next breath they say, "Now....you operate these camps every summer. What do you do during the remainder of the year?" An enumeration and elaboration of the things to be done between the closing of one camp season and the opening

of the next, would fill many pages. Suffice to say, there is much to be done which requires careful, earnest thought.

Not the least of these tasks is the selection of a leadership staff. Because of the extreme impressionability of girls in younger adolescent years, the building of a leadership group for a Younger Girls' Camp carries with it particular responsibilities and possibilities. The responsibility of successfully complementing and supplementing the home training of a younger girl lies largely with the leaders of the camp. With them, too, lie the possibilities of so living in everyday life that they challenge younger lives with the worthwhileness and adventure of living the Jesus way.

There are probably as many kinds of camps in the world as there are makes of automobiles. There are fresh-air camps; privately owned commercial camps; Bible study camps; summer camps for military training; camps for rural boys and girls; physical education camps; camps for the teaching and appreciation of esthetic dancing; organizational and denominational camps for particular programs and ends...etc. Each of these groups of camps has a more or less distinctly defined purpose. The objective of American Youth Foundation Camps is the discovery and training of youth for Christian leadership. The unique place of the Younger Girls' Camp in this plan is that of a foundational unit. The program of the camp is recreational and instructional. It seeks to build character which will be the basis of Christian personality, and which, with further training, will bud and blossom into Christian leadership, finding its place in the many walks of life in which women find themselves to-day. Keeping in mind the exact nature of this objective, it can readily be seen that the first requisite of a leader in a Founders' Younger Girls' Camp is that she adequately comprehend the purpose of the camp, and that she be thoroughly in sympathy with that purpose, to the extent of desiring to carry it out, to the very greatest possible degree, in the camp in which she is a leader.

The principal of a school, in choosing teachers for his staff, is careful to choose good teachers. The director of a camp, in choosing leaders for a staff, should be careful to choose good campers. This may sound like an expounding of the obvious. Yet, who is there who has not seen a so-called camp counselor for whom a grain of sand on a steak ruins an entire meal; who screams in blood-curdling fashion when a harmless spider, or other equally harmless arthropod crosses her path; for whom a morning dip is sure death; who professes great love for swimming and hiking, but who is frequently seen basking on the beach in a bone-dry bathingsuit, or who, upon certain occasions, is suddenly stricken with some special brand of hoof disease? Such persons might be much happier strolling the board walks of Atlantic City. That a camp should have leaders who are real campers is particularly true of the Founders' Camps, because of their emphasis upon symmetry and balance in personality development. Too long have meaningless verbal ideals been held up by which children are expected to live. The great need is for boys and girls to be placed in situations in which they actually experience the working out of ideals. One of the best ways to make this possible is to "expose" them to virile, wholesome, outstanding young people, whose lives will challenge theirs, and who will make striving to live in the Jesus way a flesh and blood reality.

Another prime requisite of a leader of younger girls is emotional balance. Girls of adolescent years, in the adore stage of their emotional development, need associations which are steady. They need older companions who are understnading. One of the most disastrous experiences for a younger girl is that of a disgustingly intense friendship with a girl a few years older than herself, - a friendship which means a temporary exclusion of all other friends, and which usually results in an ultimate indifference, if not an antipathy, of one person toward the other. Camp life, because of the very nature of its relationships, is fraught with possibilities for this sort of thing. The highest level of conduct in a camp can be assured only by taking the utmost care that leaders have common sense regarding their relationships with campers.

A very desirable combination of qualities in a younger girl leader is that of reserve and "rapport". A reserve which sets a leader off from a camper with whom she lives, is an essential in successful camp leadership. Combined with this, there should be a "rapport" - a give and take between leader and camper. This spirit of intimacy in a wise degree makes for right relationships and high caliber leadership.

An innate interest in people is of paramount importance as a quality of leadership. Every girl in a group of younger girls has her own little world. That world has its joys and its perplexities; its aspirations and its failures. Into that world have come many influences which make that child think and act as she does. To the degree in which a leader can project herself into that child's world will she be able to give evidence of her belief in Jesus' principle of the value of the individual life.

The choice of leaders for a Founders' Younger Girls' Camp is simplified by the fact that the Older Girls' Camps offer an abundance of young women from whom to choose those with particular ability and training. The leaders of the Founders' Younger Girls' Camp, with a very few exceptions, are graduates or campers of the Older Girls' Camps. As such, they are acquainted with the camp's grounds, traditions, and standards. Theirs is the high privilege, not of moulding young life to a set of debatable, man-made standards, but rather of helping those who are to be an integral part of to-morrow's womanhood, to live Jesus' principles in every relationship of life.

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THE OBJECTIVE OF THE AMERICAN YOUTH FOUNDATION

Scores of suggestions come to the directors of the American Youth Foundation for the enrichment of the Founders' program. Sometimes, they are very keen temptations to stray from the objective of the Foundation for an interesting stroll into very pleasant fields. It would amaze the average Founder to see these suggestions and to know how many worth while things just wait to be accomplished sometime by somebody who will be gripped enough by the idea to adventure in it. Some of the suggestions made are being promoted by other groups, and the fear expressed in such cases is that the Founders may seem uninterested in such. The day of temptation is far from being a thing of the past, we assure you.

It may, therefore, be of supreme interest to the Founders' family to note the real objective of the Foundation, to which it is committed by its articles of incorporation. Article I of this enabling document reads: "The purpose of this Foundation shall be the discovery and training of young people for Christian leadership, scientific research and experimentation in the field of adolescence; the creation of special literature in the field of Christian training, the assistance of youth through personal contacts and student aids, educational and religious service to individuals and organizations, and to promote the well-being of youth throughout the world."

The main objective is

The Discovery and Training of Youth for Christian Leadership.

Subsidiary to that outstanding objective are:-

- Scientific research and experimentation.
- Creation of special literature.
- Personal assistance of youth.
- Education and religious service.
- The well-being of youth everywhere.

The great objective, however, is the Christian Leadership Training of Youth, and while other objectives may be fine or just as good, this is our Founders' objective, against which we measure every suggestion of addition or change, and towards which we drive steadily without any let-up.

In the recent Directors' Conference, the following finding was written into the policy of staff activity:

"The objective of the curriculum must be the training of Christian leaders for any field. By this we do not mean technical, vocational training, but the inculcation of the Christian point of view into any life-work or service. Christian leadership is the objective, and propaganda courses, no matter how good the object or organization, must not determine the character of the courses of study. Most of the desirable emphases of the day will find their stress in accepted courses now in use in the curriculum. For instance, the social message of the Gospel finds itself in the Life of Jesus, Ethics and Attitudes, and the Vocation of Living. In the same way, International Relationships, World Peace, Racial Relations, Prohibition, Home-making, and other worthy subjects have their places in several curriculum courses. We are in sympathy with every good objective and last year added a new course on "Horizons" to provide a cultural or personal enrichment approach to world brotherhood. Our objective, through the curriculum, is the creation of the desire for leadership in life which is distinctively Christian in viewpoint."

The Founders' Camp is a specialty shop, not a department store.

CAMP PROBLEMS AND THEIR SOLUTION

After nearly thirty years of camp experience in one kind of camp or another, camp procedure and administration should be a mere matter of routine. In seventeen seasons of Founders' Camps, covering a total of 76 individual camp terms, camp problems should be at the minimum. And so they would be but for changing leadership and new personalities. With new faces come new minds, and that which was plain procedure to the old-timer is, as a matter of course, unknown to the new-comer. Then, too, everything that touches young people seems to have a habit of repeating itself in a series of cycles, just as does prosperity, dead centers, and depression in the business world. So much of the experience of a decade cannot be visually recorded, that the new aspirant for leadership starts fresh, and the accumulated experience at hand is relegated to the limbo of lost ages, moss-colored and to be passed by for meadow-green discoveries. Three times in thirty years, I have seen the cycle work, new combinations made, and another period of youth experimentation initiated. At present, there seems to be the same haunting vagueness, uncertainty, and individual venturing that preceded the birth of the scout movement. Something, therefore, in new method and arrangement may make a bid for public attention in the near future. The steady procession - "come and go" - of the professional worker is the main reason for this, and in like manner, the infusion of new camp leadership brings its new problems of assimilation and adjustment in much the same manner. From time to time, we would like to share with you some of these new-old problems.

The Founder Creed Pledge (the word pledge is really a misnomer) is a case in point. It is a promise (not legal or collectible) to pass on the privileges of Founder Camp training to a boy or girl through a future scholarship, which will be possible only when the camper making the promise is earning money. It has no financial value until then. It has no financial value at all unless the camper making the promise wishes to honor it. The promise usually is a long-term affair and its fulfillment depends on the maker's interest and good will. It is just as definitely a part of stewardship education as the "every member canvass" or the community fund, or any other of a score of other methods now used for financial purposes. It is the only appeal that is made by the Foundation to personal giving for future financial support for the Christian leadership training of another camper. It is the appeal "to pass on the torch". No pressure of any kind is used in its presentation.

At the request of Founder campers themselves, a Treasure Hunt was inaugurated. The objective was an effort to raise an amount of money equal to the cost of the camp leadership. The campers asked the privilege to tell their home, church, and business friends about this effort and to ask them for their financial help. No camper was to give personally. His contribution was that of interesting a friend to give. It was also a voluntary service on the part of the camper. A business man has ventured the opinion that this is the kind of training that will express itself in a big way in the future financial leadership of churches and community organizations that are supported by voluntary giving.

On Sunday morning in the Founders' Camps, an offering is made in the Sunday School classes. The cash gifts of the campers are credited to the current scholarship fund for the assistance of current campers. No pledges are made or accepted. No offering is taken, nor is any financial appeal made at the preaching and worship service that follows the Sunday School session. Campers expect to make an offering at home on Sunday morning. They are given the same opportunity at the camp.

Finances are always ticklish in quality. There seems to be a real hesitation to talk about money, or personal religion. And yet, all altruistic enterprises hinge on financial support. Criticism of the Founder Creed Pledge and the Treasure Hunt, comes as a rule from those who themselves are supported by some form of voluntary giving. Is it a natural reaction against such support, or the lurking unwillingness to see money given to the support of enterprises outside of their own particular first interests, - the hidden and sometimes selfish opposition to missions or charity? Camp fees meet approximately half the Foundation budget. The Founder service depends on gifts for the other half. The Treasure Hunt, through the service of campers, helps to meet the second half, and educates the camper to look sanely at the solicitation of funds for altruistic purposes. The Founder Creed Pledge educates in personal giving. We wonder if sometimes our personal hesitancy and fear - our bias, maybe, leads us to put obstacles in the way of youth to self-realization. Occasionally, leaders reflect criticism made by someone in the home community, - criticisms often made without adequate fact. Such occasions could become fine opportunities for real education in Founder ideals and practices, and the cause of stewardship in general, as well as particular, would be greatly helped.

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FOUNDATION FIELD SERVICE

In future issues of the Founders' Four-Folder, we will list the various kinds of field service which the Foundation offers to our contemporary organizations. R. A. ("Dad") Waite, our Associate Director, is just finishing such a trip at the present writing. This trip illustrates this special kind of service and for that reason is given in full.

- Nov. 6-9 - Lakewood, Ohio. - Young People's Retreat, Lakewood M.E. Church.
- " 9-10 - Buffalo, N. Y. - Erie County Council of Churches.
- " 14 - Bath, N. Y. - High School Assembly.
- " 15 - Binghamton, N. Y. - Good-will contacts.
- " 16 - Rome, N. Y. - First Baptist Church.
- " 16 - Utica, N. Y. - Westminster Presbyterian Church.
- " 17 - Gloversville, N. Y. - High School Assembly.
- " 18 - Albany, N. Y. - Good-will contacts.
- " 19 - Poughkeepsie, N. Y. - High School.
- " 20 - Pitman, N. J. - County Council of Religious Education Conference.
- " 21-22 Penn's Grove, N. J. - County Council Rally of Young People.
- " 23 - Maplewood, N. J. - Prospect Presbyterian Church.
- " 24 - Beverly, N. J. - Good-will contacts.
- " 25 - New York City - Local Founder Fellowship
- " 26-27 Somerville, N. J. - Council of Churches.
- " 28-30 Hackensack, N. J. - New Jersey State Conference of Council of R.E.
- Dec. 2-5 - Boys' Conference, New Jersey Young Men's Christian Associations.

ANNOUNCING A NEW SERVICE TO FRESHMEN ENTERING COLLEGE

The leaders of the American Youth Foundation have long been recognized as pioneers in the field of Christian leadership training of young people. Seventeen years of experience in the promotion and administration of summer camp-conferences, is a record which cannot be duplicated by any other group. Continuous thought and study of the needs of youth have resulted in the steady introduction of many forward looking plans and methods of work, the development of which have placed the Founders' Camps in the fore-front of summer Christian leadership training of young people.

And now comes another advanced step....a step fraught with tremendous possibilities for senior high and preparatory school students, as they look forward to a continuation of their training in college or university.

Beginning next summer, there will be added to the curriculum of the Founders' Camps a course of study dealing with college life adjustments in all of its many ramifications. The purpose of the course is to give prospective college students advance information and counsel on the many problems and situations that they will face once they have matriculated in college. It is believed that such a course will save the freshman student from making many unwise moves and false starts, and will show him how to get the greatest good from his college career.

These courses will be under the leadership of carefully picked college deans of men and women, and will be a part of the regular leadership training course of the Founders' Camps.

Three folders are being prepared for mailing direct to parents of high and preparatory school seniors. The first of these folders will be ready for mailing in November.

YOU ARE REQUESTED

to send to the Founder office at once, a list of carefully selected high school seniors with the names and addresses of parents. Each parent whose name is sent in by you will receive three pieces of printed matter and several letters descriptive of the new course of study. This is a very important piece of service that you can render the Founder office.

Everyone to whom this new plan has been submitted is enthusiastic about it. A quota limit of high school seniors has been set for each state for the 1931 camp-conferences. Applications will be accepted in the order received until the quotas are filled. If the high school students of your state are to benefit next year and in future years by this epochal development in youth training, it will largely be on account of the personal interest you have taken in setting up the contacts this year.

We shall gladly send you more information and on request will add your name to the special mailing list to receive literature on the above subject.

-P. G. Orwig.

1931 FOUNDERS' CAMP SCHEDULE

For Camp Merrowvista - (Mountain View, New Hampshire.)

Older Boys' Camp-Conference - June 29 to July 13
Older Girls' Camp-Conference - July 13-27

For Camp Miniwanca - (Shelby, Michigan.)

Younger Girls' Camp:

1st Term - June 23 to July 20
2nd Term - July 14 to August 10
7-Week Term - June 23 to August 10

Younger Boys' Camp

1st Term - June 24 to July 21
2nd Term - July 15 to August 10
7-Week Term - June 24 to August 10

Older Girls' Camp-Conference - August 10-24
Older Boys' Camp-Conference - August 24 to September 7

The Leaders' Institute

Parallel with the Older Boys' and Girls' Camp-Conferences, 14 day sessions of the Leaders' Institute will be held.

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The Directors of the American Youth Foundation as usual send you their annual Christmas Calendar Blotter. You are bound to like it.

THE EDITORS OF THE FOUNDERS' FOUR-FOLDER

send you this first issue of their resurrected magazine in its new guise. There goes with it their very best wishes to you and yours at this His festival season. And may it be summed up in the time-honored phrase -

Wishing you a Merry Christmas and a Happy New Year!

(Christmas, 1930.)



Dear Founder Friends:

Christmas once again, and once again we greet you!

We are, in a sense, a peculiar organization. For seventeen consecutive years we have camped with more than ten thousand older boys and girls, and leaders, and for seventeen years we have kept alive the mailing list of this group.

Why, do you ask? Well, it may seem a bit foolish to some folk, but not so to us. You see, when you came to camp, though it may have been seventeen years ago, we shared with you a Way of living which we believed then, and still believe is sound, and right, and livable. We called it "The Jesus Way", and we believed that balanced, four-square living was the only method by which life could be lived at its best.

We believed that then - we believe it now. It was a good thing to say to you then - it is good to say it now. We were interested in you as an older boy or girl - we are interested in you to-day. Such is the difference between things mechanic and things humanic. If you were a machine, there would be no need for remembering you, but being a person, we can't forget you.

And so, comrade of the Camp and Trail, at this Christmas time we send our customary greeting, and with it the hope that you may find in this fellowship a quiet but constant challenge to be your "own self at your very best all the time."

In sincere comradeship,

Kinji - John L. Alexander
Horace - Marie E. Shaver
Dad - R. A. Waite
Wadjepi - P. G. Orwig

He built no temple, yet the farthest sea
Can yield no shore that's barren of His place
For bended knee.
He wrote no book, and yet His words and prayer
Are intimate on many myriad tongues,
Are counsel everywhere.
The life He lived has never been assailed,
Nor any precept, as He lived it, yet
Has ever failed.
He built no kingdom, yet a King from youth
He reigned, is reigning yet; they call His realm
The kingdom of the Truth.

— Therese Lindsey.